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Research Paper

Chronicles of Sikhism: Portrayal of origination of Sikh religion and its headways

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ABSTRACT
The Sikh religion, which was created over five centuries ago and was a progressive religion well ahead of its time, it now has a global following of over twenty million people and is the world's fifth largest religion. Sikhism preaches a message of constant devotion and remembrance of God, true life, and human equality, while condemning superstitions and blind rituals. The teachings of Sikhism's ten Gurus are inscribed in the Sikh Holy Book and Living Guru, Sri Guru Granth Sahib, and are open to all. But Sikhism is much more than just the teachings of the gurus or the mass following or social servitude, it's a long saga of valor, heroism and unwavering devotion, there are multiple shades of the same ism that have been left ununderstood and its high time for us to understand the truth behind this valorous clan who even today stand bold against all odds.
KEY WORDS: *Sikh, Granth Saheb, Khalsa, Guru, Kirpan, Kesh, Kara, Amrit sar, Golden Temple, Sikhism. Nanak.*

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The fifth century of the Christian era was a period of extraordinary intellectual and political development. Both in Europe and India, men awoke from their centuries-old stupor, and their brains became mindful of their intellectual responsibilities. It is true that important preparations had been made in the fourteenth century, when Christian reformers such as Walter Lollard and John Huss preached and were executed for their beliefs; When the genius of Chaucer and Gower gave birth to English poetical literature; when the Musalmans invaded Thrace and Hungary; and when, following the astute and powerful Brahmans' overthrow and expulsion of Buddhism from India, the great exponents of Indian monotheism, the saint Kabir, and the enlightened Ramanand, flourished (Macauliffe. 1909. Cunningham. 2002).

There is an amazing parallel between the spiritual state of Europe and India throughout the Dark Ages. The majority of religious texts in Europe were written in Latin, whilst in India they were written in Sanskrit. All learning was in the hands of the priesthood on both continents, which admittedly led to major abuses. Then came a massive cyclic wave of renaissance that swept both continents. Several Indian saints denounced priest craft, hypocrisy, and idolatry with great success during the same period as Luther and Calvin in Europe were warning mankind of the evils that had crept into Christianity. (Macauliffe. 1909. Cunningham. 2002)Several of the great men who led the crusade against superstition founded sects that still exist; but the most numerous and powerful of all is Guru Nanak's great Sikh sect, which already comprises a significant portion of the Panjab's population and is dispersed in greater or lesser numbers not only throughout India but also in Kabul, Kandahar, China, and Southern Afghanistan, Canada, United States, Europe and other parts of the Globe.

The emergence of new faiths is commonly attributed to a similar factor, namely, that they emerge during periods of tremendous political or social despair, when men are forced to seek guidance and consolation from the supernatural. When the hour is darkest, a prophet is born, possibly in a small hamlet, to comfort the burdened and lift their minds to a brighter and happier world. Historians have noted a significant incident.(Wilson. 2000) When Yeshua, whom the world's most evolved races call the Messiah, was born, Judaea was still reeling from Herod's tyranny and cruelty.

The Gurus, too, appear to believe that God sends a heavenly guide when the circumstances of the age need it. (Wilson. 2000)The third Guru, Guru Amar Das, wrote:

'When the world is in distress, it heartily prayeth. The True One attentively listeneth and with His kind disposition granteth consolation. He giveth orders to the Cloud and the rain falleth in torrents. That is, the Guru appears on God's command and imparts copious knowledge to all who are willing to receive it'.

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Several incidents occurred during the Muslim conquests of India in the Middle Ages that forced the Hindus to take life seriously. Though many followers of Vishnu, Shiv, and other Hindu gods adopted the Arabian prophet's faith as a result of force or for worldly gain during that period, others whose minds were powerfully directed to religious wishful thinking sought safety from persecution and death in the solitude of the desert or the retirement of the forest, and lived to tell the tale. We will present some examples of the treatment of Hindus by Muhammadan conquerors of India based on recorded records by Muhammadan historians(Macauliffe. 1909).

Ali ibn al-Athir, in his book Al-Kamil fit-Tarikh (The Complete History) wrote: 'Prithwi Raja, King of Ajmer and Dihli, was murdered in cold blood by Shahab ud din Muhammad gauri, King of Ghazni and the virtual founder of the Muhammadan Empire in India. (Gabrieli, Francesco. 1969) Thousands of Ajmer residents who opposed him were slaughtered, and the rest were sold into slavery. The killing of Hindus after his triumph over the King of Banaras is portrayed as massive. Women and children were spared, and the massacre of the men continued until, as it has been claimed, the ground became tired of the repetition'.

In the Taj-ul-Mcfasir by Hasan Nizam-i-Naishapuri it is stated that,'when Qutb-ul-Din Aibak captured Merath, he destroyed all of the city's Hindu temples and replaced them with mosques. He converted Hindus to Islam by the sword at the city of Koil, which is now known as Aligarh, and executed anyone who refused to convert. He destroyed one hundred and thirteen Hindu temples in Kalinjar, replaced them with mosques, killed over a hundred thousand Hindus, and enslaved another fifty thousand. According to legend, the area became pitch dark from the Hindus' rotting bodies. (Gabrieli, Francesco. 1969)Furthermore, in the Tabaqat-i-Nasiri by Minhajul-Siraj it is stated that when Muhammad Bakhtyar Khilji conquered Bihar, he massacred approximately one Lakh Brahmans and set fire to a significant library of old Sanskrit texts.'

In his Tazjiyat-ul-Amsar wa Tajriyat ul Asar, Abdulla Wassaf writes that,'When Ala-ul-Din Khilji captured the city of Kambayat at the head of the Cambay gulf, he slaughtered the adult male Hindu inhabitants for the glory of Islam, created rivers of blood, took the women of the country with all their gold, silver, and jewels to his own home, and enslaved approximately twenty thousand maidens'.

Ibn Batuta, a historian who visited India during the reign of Emperor Muhammad Bin Tughlak, wrote of him: 'Such was his inexorable and impetuous character that on one occasion, when the inhabitants of Dihli revolted against his oppression and wrote him a letter of remonstrance, he ordered them to flee to Daulatabad, a city in the Dakhan (Deccan), forty days' journey away. When the Emperor's servants inspected the city following the deportation and discovered a blind man in one of the houses and a bedridden man in another, the bedridden man was projected from a catapult and the blind man hauled to Daulatabad by his feet. However, the latter's limbs fell off along the trip, and at the end of the voyage, just one leg remained, which was promptly thrown into the new city; for the order had been that everyone should come here'. (Gabrieli, Francesco. 1969)

'When Emperor Firoz Shah Tughlak conquered Bhilsa in Bhopal', Amir Khusrau recounts in his Tawarikh Alai or Khazainul-Futuh that,'he destroyed all of the city's Hindu temples, took their idols, set them in front of his fort, and had them daily bathed in the blood of a thousand Hindus. Firoz Shah ravaged Malwa on two occasions, taking everything, he could find except earthen pots.' (Gabrieli, Francesco. 1969)

We will learn of Emperor Babar's cruelty to the people of Saiyidpur from Guru Nanak,(Thapar. 2019) who was present at the time. Both he and his companion were taken prisoners and forced to serve as slaves. According to the Guru, the Muhammadan rulers and the status of India at the time were as follows:

'This age is a knife, kings are butchers; justice hath taken wings and fled.
In this completely dark night of falsehood the moon of truth is never seen to rise.
I have become perplexed in my search;
In the darkness I find no way.
Devoted to pride, I weep in sorrow;
How shall deliverance be obtained?'[1]

The following is from the Maasir-i-Alamgiri:'*A body of bloody miserable rebels, goldsmiths, carpenters,sweepers, tanners, and other ignoble beings, braggarts andfools of all descriptions became so puffed up with vainglory as to cast themselves headlong into the pit of destruction. Aurangzeb sent an army to exterminate anddestroy these unbelievers. The heroes of Islam chargedwith impetuosity and crimsoned their sabres with the bloodof these desperate men. The struggle was terrible. Atlength the Satnamis broke and fled, but were pursued withgreat slaughter'*.[2]

Consequently, Muhammadan emperors of India oppressed countless genuine intellectuals and reformers, yet none of them dared to record their teachings and experiences and there are no reports of them in Hindu religious history.In these times Guru Nanak (Kaur Singh. 2019) began teaching a faith that was unique

[1] Majh ki War.
[2] H. H. Wilson. 'Religion of the Hindus'. Cosmo Publication. 2003.

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from Hinduism and Islam approximately in 1500 CE. Over the next centuries, nine Gurus followed Nanak and created the Sikh faith and community(Thapar. 2019). Hinduism's renowned Pandits and Brahmans gave their instructions in Sanskrit, which they considered to be the language of the gods. The Gurus reasoned that delivering their messages in the languages of their day would be more beneficial to the general public (Macauliffe. 1909). When Guru Amar Das was asked why this occurred, he responded, (Macauliffe. 1909. Cunningham. 2002) *'Well-water can only irrigate adjacent land, but rain-water the whole world. On this account the Guru hath composed his hymns in the language of the people, and enshrined them in the Gurumukhi characters, so that men and women of all castes and classes may read and understand them'.*

It's interesting that the layman has been the driving force behind the most significant religious reforms. Besides their inherent interests, the clergy are too attached to historic systems to question their utility or authority. Pythagoras, who created a religious school and preached the cosmic consciousness of souls, was the son of a gem engraver and had no early instruction or contact with the priesthood. Isaiah, the Hebrew poet who brought uniformity and grandeur to Jewish ideas, was not a clergyman by trade. Moses had a sibling who was a high priest, but he wasn't cut out for the priesthood himself. Socrates was a sophisticated thinker and moral leader, yet he was still a layman who had graduated from the sophists' schools. (Mandair. 2017) Buddha was a prince who grew up without receiving any sacramental instruction. (Macauliffe. 1909. Cunningham. 2002)By deep thinking and meditation, he formed reform ideas. Christ was a carpenter by trade, and he was never destined to interpret the law or act as a Jewish Rabbi. Muhammad of Mecca was born an idolater, grazed sheep and goats as a child, and appears to have received no religious instruction until he met his wife's cousin, Hanif Waraka. Kabir, the famous Indian guru, was a weaver who was so far from being a professional priest that he condemned the Hindu and Muhammadan preachers of his time. And, as we will see, Guru Nanak was not a priest by birth or education, but rather a man who ascended to the pinnacles of divine sanctimony and exalted his mental vision to an ethical ideal beyond Hindu or Muhammadan conceptualization(Cunningham. 2002).

Guru Nanak described himself as neither continent nor scholarly, and he embodied humility in every way. He was not obligated to manufacture or invent happenings in his life to correspond to predictions because his arrival was not foreshadowed by any. He preached against idolatry, caste discrimination, and hypocrisy, and provided men with a comprehensive ethical code, but he never said anything that smacked of personal ambition or arrogance of the Creator's attributes. He seems to have gotten along well with Muhammadans, but his disrespect for caste biases and harsh language got him into some trouble with Hindus on occasion, but he was never involved in any vicious acts.(Macauliffe. 1909. Cunningham. 2002)Despite exaggerations, which are common in all faiths that deal with avatars or incarnations, the Janamsakhi under review is, without a doubt, the most reliable and complete record of Guru Nanak's life that we currently have. In comparison to any other Gurumukhi life of the Guru, it has significantly less mythological material and is a significantly more logical, coherent, and satisfying chronicle. During his lifetime, he was generally well-liked, and when he died, Hindus and Muslims fought over who should perform his funeral rites(Kaur Singh. 2019).

In addition to the compositions of Guru Nanaky, Guru Angad, Guru Amar Das, Guru Ram Das, Guru Arjan, Guru Teg Bahadur (the ninth Guru), and a couplet of Guru Gobind Singh (the tenth Guru), the Granth-Sahib contains panegyrics of bards who attended on the Gurus or admired their characters, and hymns of mediaeval Indian saints. The unity of God was the cardinal principle of the Gurus and Bhagats, whose writings are preserved in the Sikh sacred scriptures, and it remains so now. (Macauliffe. 1909. Cunningham. 2002)This is ingrained throughout the Sikh sacred books, with extensive and probably not unneeded repetition, given the forces against which Sikhism was up against in a period of ignorance and superstition.

Guru Gobind Singh, the tenth Guru, brought the line of Gurus to an end. He commanded that the Granth be treated as if it were the live Gurus by his Sikhs. As a result, the Granth Sahib is maintained in silken coverlets and is carried on a small cushion by reputable Sikhs when it is moved from place to place. The Arabic term sahib means lord or master. It is used by Indians to refer to Europeans and natives of a certain status, but it is especially used by Sikhs to refer to something venerated or holy, such as the holy Sikh Darbar or temple at Amritsar, the Granth Sahib, the Sikhs' sacred scripture, and so on. Not according to their writers, the songs of the Gurus and saints are grouped in the holy volume according to the thirty-one rags or musical measures to which they were composed, as is customary. (Macauliffe. 1909. Cunningham. 2002)The first nine Gurus acquired the moniker Nanak as their nom de plume, and their writings are divided into Mahallas or quartiers to distinguish them from one another. The Granth Sahib is compared to a city, and each Guru's hymn is compared to a ward or division of that city. As a result, the compositions of Guru Nanak are designated as Mahalla one, or the first ward; the compositions of Guru Angad are designated as the second ward, and so on. Following the hymns of the Gurus, the hymns of the Bhagats can be discovered under their various musical measures, following the hymns of the Gurus (Macauliffe. 1909).

The Guru Gobind Singh Granth comprises his Japji, the Akal Ustat or Creator's Praise, and the Vachitar Natak or Wonderful Drama, in which the Guru recounts his ancestors, divine mission, and wars. The Devi Mahatamya, an event in the Markandeya Puran in favour of Durga, the goddess of war, is followed by three abbreviated translations. Then there's the Gyan Parbodh, or awakening of knowledge; accounts of twenty-

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four incarnations of the Deity chosen for their warlike nature; the Hazare de Shabd; religious hymns in praise of God and condemnation of idolatry and hypocrisy; and the Shastar Nam Mala, a list of offensive and defensive weapons used during the Guru's time, with special reference to attributes of the Creator. After the tenth Guru's death, Bhai Mani Singh compiled this Granth (Macauliffe. 1909. Cunningham. 2002).

Judaism has its Old Testament; Islam its Quran; Hinduism its Veds, Purans, and Shastars; Budhism its Tripitaka; the Parsi religion its Zendavesta; and Confucianism its Analects, its Spring and Autumn, its Ancient Poems and its Book of Changes. The languages in which the holy writings of these religions are enshrined, though all difficult, are for the most part homogeneous, and after preliminary study with tutors can generally be mastered by the aid of grammars and dictionaries; but not so the mediaeval Indian dialects in which the sacred writings of the Sikh Gurus and Saints were composed. Hymns are found in Persian, mediaeval Prakrit, Hindi, Marathi, old Panjabi, Multani, and several local dialects. In several hymns the Sanskrit and Arabic vocabularies are freely drawn upon. (Gabrieli, Francesco. 1969)

The Sikhs are divided into two major groups: the Sahijdharis and the Singhs. In the latter category are those who agree to be baptized in the name of Guru Gobind Singh. Sahijdharis are the term used to refer to all other Sikhs. Singhs were all warriors after the death of Guru Gobind Singh, but the Sahijdharis were those who lived at peace, as the name suggests, and engaged in trade or agriculture following that time period. The Nirmalas and Nihangs are found in the Singh family tree. The Sahijdharis are comprised of the Udasis, who were founded by Sri Chand, the son of Guru Nanak; the Sewapanthis, who were founded by a watercarrier of Guru Gobind Singh; the Ramraiyas, who are followers of Ram Rai, the son of Guru Har Rai; the Handalis, and other minor sects of minor significance(Cunningham. 2002).

In comparison to most other significant religious systems, the Sikh religion stands out in terms of the veracity of its dogmas. Many of the world's greatest teachers have not written a single line, and we only know what they preached through tradition or second-hand knowledge. We don't know if Pythagoras authored any of his tenets because we don't have any of his writings. Socrates' teachings are solely known from Plato and Xenophon's works. Kong qiu (Rung fu-tze), known to Europeans as Confucius, did not leave any written memorials of his teachings, and Budha did not leave any written memorials of his teachings. (Mandair. 2017) The Founder of Christianity did not commit his doctrines to writing, thus we must rely on the Gospels of Matthew, Mark, Luke, and John for them. The Arabian Prophet did not devote himself to authoring the Quran's chapters. They were prepared or authored by his disciples and adherents. However, the Sikh Gurus' works have been preserved, and we now have clear view of what they preached. They used the medium of verse, which is often immutable by scribes, and we've grown accustomed to their many styles through time. As a result, no phoney compositions or additional dogmas may be claimed to be theirs (Macauliffe. 1909).

Sikhs believe in a personal God, although He is not created in the image of man. Guru Nanak refers to Him as Nirankar, which means "without form." He is described as amorphous, without equal, marvelous, and invisible to the senses, according to Gur Das.(Gabrieli, Francesco. 1969) At the same time, all of the Gurus thought He was dispersed over the universe. Guru Nanak penned the following: 'Consider the One who is present in all things.' Guru Ram Das reiterated this concept, saying, 'Thou, O God, art in everything and in all locations.' Even God and His worshipper, according to Guru Gobind Singh, are one, as droplets that emerge in water are blended back into it. According to the Guru, this idea was devoid of any dispute or debate.

There was no religious instructor who managed to distinguish theism from pantheism logically. Pantheism is clearly implied in several parts of Guru's writings, whereas matter is distinguished from the Creator in other texts, yet it is originated from him. But while anthropomorphic religious belief is a religion, while pantheism is a belief system, and anthropomorphic theism is generally considered orthodox and pantheistic heterodox. (Macauliffe. 1909. Cunningham. 2002) However, both religion and philosophy are inextricably blended with sacred and secular writers due to the difficulty of describing the Omnipresent and the Illimitable in the proper human language. In the Gurus' hymns, Nirvan, or total absorption in God, is suggested as the ultimate goal of human achievement; nevertheless, the blessed are also promised a heaven called Sach Khand.(Mandair. 2017) They recognize each other there and share everlasting happiness. Several erudite Sikhs, on the other hand, maintain that Nirvan and Sach Khand are nearly identical. The Gurus believed that man may achieve eternal bliss without relinquishing his normal worldly tasks, contrary to the practise of ancient Indian ascetics. The greatest purpose of all Sikh devotion and aspirations should be reunion with the Absolute(Cunningham. 2002).

While the Sikh faith was being persecuted by the Muhammadan rulers, there is no doubt that a significant amount of Sikh texts were destroyed. The texts or treatises of the Sikhs that were kept in shrines were specific targets of attack.(Gabrieli, Francesco. 1969) Because the existence of these people was acknowledged and could not be disputed by the Sikh priests, a systematic raiding campaign was launched to seize control of them. Individuals who lived far away from the scenes of persecution were the only ones who stood a chance of escaping the wrath of the Moslems by preserving copies of their documents.(Mandair. 2017)

In order to fully comprehend the difficulties, the Gurus endured in their endeavors to reform and awaken a sleeping nation, one must first have firsthand knowledge of India. People who are confident in their

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own wisdom and infallibility and who live apart from the Indian people, and who thus regard Sikhism as a heathen religion and the spiritual happiness and loyalty of its adherents as insignificant items, are men whose triumph will be brief and whose glory will not descend with the accompaniment of troubadour ecstasy to future glorification(Cunningham. 2002).

'Live in harmony, speak the Creator's name, and if any one salutes you with that salutation, return his salutation with the addition truthful, and say 'Sat Kartar,' the True Creator, in response,'Guru Nanak said to his Sikhs in Kurukshetra. Guru Nanak discoursed, Men can contact God in four ways, all of which need the chanting of God's name in their hearts. It is the first to have holy fellowship, the second to have truth, the third to have contentment, and the fourth to have self-control over one's senses. He who enters through any of these doors, whether he is a hermit or a householder, is guaranteed to find God.(Macauliffe. 1909. Cunningham. 2002)Guru Nanak travelled the world spreading the spiritual message. Guru Nanak died at the age of Seventy after travelling on foot to Mecca, Tibet, Kashmir, Bengal, Manipur, and Rome with his Muslim companion (and best friend) Bhai Mardana. He elevated Bhai Lena to the position of successor and dubbed him Guru Angad.

The Guru sat Angad on his throne, placed five pice and a coco-nut in front of him, and said to Bhai Budha, this is my successor; place a tilak on his forehead as a mark of his selection to the Guruship. This was done by Bhai Budha. The Guru then told his followers to obey and serve Angad, who was modelled after him. Whoever done so should be rewarded for it. The sons of Guru Nanak were enraged at being overshadowed. He informed them that only Angad had proven himself deserving of the Guruship. (Mandair. 2017) It was a position that required self-sacrifice, and Angad had exemplified that virtue to the highest degree, making him the finest candidate for the post he had been appointed to. Following his admission to the Guruship, Guru Nanak asked Angad to return to Khadur. He obeyed, even though he desired to stay with his lord until his last breath. (Macauliffe. 1909. Cunningham. 2002) Guru Angad's succession is described as follows by Bhai Gur Das:

'Angad got the same tilak, the same umbrella over his head, and was seated on the same true throne as Guru Nanak.
The seal in Guru Nanak s hand entered Guru Angad s, and proclaimed his sovereignty.
He left Kartarpur, and went and lit the Guru s lamp in Khadur.
What was sown in the beginning hath germinated in this world; to offer another opinion were false cleverness.
Lahina obtained the gift from Nanak, and it must descend to the house of Amar Das'.[3]

Guru Nanak passed away in the way previously described a short time after Guru Angad's appointment. (Gabrieli, Francesco. 1969)Guru Angad had the same glow on his countenance, manners, and look as Guru Nanak, and the Sikhs complimented Bhai Budha on his achievement in discovering him. Take thy place as Guru and officially meet the Sikhs, Bhai Budha told Guru Angad. Please teach us about our beliefs and save us all. Guru Angad responded by repeating the following:

'He whom Guru Nanak s instruction enlightened is immersed in the praises of the True One.
What instruction can I give him who had divine Nanak for his guru?'[4]

Guru Angad emerged from his seclusion after this. Crowds flocked to see him and give offerings after this was known. Everything he was delivered to his kitchen to feed pilgrims and travelers. As in Guru Nanak's time, there was constant preaching, singing, and chanting of the Name. Dasu and Datu, the Guru's sons, stayed with him, although he preferred Amar Das' service.(Gabrieli, Francesco. 1969)

Guru Angad's achy foot caused him a lot of discomfort. He complained to Amar Das that he couldn't sleep because of the agony one night as matter was leaking from it. Amar Das sucked on the sore with his mouth immediately. The Guru had immediate relief and a nice night's sleep as a result. (Mandair. 2017) Then he told Amar Das that he needed to ask for a favour. '*Why do you have this ailment'*, Amar Das replied? '*The favour I request is that you heal it with your supernatural power'*. The Guru replied in the twelfth slok of Asa ki War, adding: '*In pain God is remembered and the mind remaineth humbled. At night man awaketh in God s service and is estranged from the world'.*

Guru Angad announced one day that his life was nearing its end and that he needed to leave. In response to his Sikhs' request that he stay among them longer to impart instruction and divine delight, he answered, *'The saints of the true Guru are of the nature of clouds. They assume a body for the benefit of the world, and confer benefits on men. The body, which is merely a store-house of corn, shall perish. As a rich man caste th aside his old clothes and putteth on new ones, so do the saints of the true Guru put away their crumbling bodies, and take new vesture for their souls. A man in his own house may remain naked or clothed, may wear old or new raiment that is the condition of the saints they are bound by no rules'.* The Guru s disciples listened to this discourse with rapt attention and their anxieties were removed(Cunningham. 2002).

The Guru then sent for five copper pieces and a cocoanut, bathed Amar Das, dressed him in new clothes, and placed him in the Guru's seat. He placed the five copper coins and the cocoanut in front of him, and

[3] Var I, 46.
[4] Majh ki War.

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Bhai Budha applied the tilak of Guruship to his forehead. Guru Amar Das was therefore appointed as Guru Angad's successor on a regular and solemn basis. (Macauliffe. 1909. Cunningham. 2002) With thunderous applause, all the Sikhs prostrated themselves at his feet. Guru Angad summoned his two sons, Dasu and Datu, and explained to them that the position of Guru was earned through humility, devotion, and service, and that Guru Amar Das had attained the lofty position as a result of his tireless toil, numerous virtues, and piety. (Mandair. 2017) He then told his sons that they had to bow before the new Guru, which they were hesitant to do because they had always considered him to be their servant. Guru Angad then called the town's chiefs, Punnu and Lalu, as well as all of his Sikhs, and informed them that he was leaving this life, and that he had nominated Guru Amar Das as his worthy successor to Guru Nanak's throne. *'Whoever serveth him shall obtain happiness in this world and salvation in the next, and he who envieth him shall have sorrow as his portion.'*(Mandair. 2017)

Guru Angad threw a big feast to his Sikhs on the third day of the light half of the month of Chet in the Sambat year 1609 (A.D. 1552), and reminded them of the teachings and values of the Sikh religion. He awoke before dawn the next day, washed, and changed his clothes in preparation for his final departure. He then recited the Japji, called his entire family together, consoled them, and urged them to accept God's will. He sent Guru Amar Das to Goindwal, where he would save men via his teaching. (Macauliffe. 1909. Cunningham. 2002)Guru Angad subsequently focused his thoughts on Guru Nanak and passed away on the fourth day of the light half of Chet, 1609, with Waheguru on his lips, having served as Guru for twelve years, six months, and nine days.

Long before converting to Sikhism, Amar Das was a devoted Hindu with a reputation for kindness and dedication. He was very dedicated to carrying on the task that Nanak and Angad had started. By mandating that anybody who wanted to meet him first receive his hospitality by eating with the congregants, he made the langar a fundamental part of the Sikh worship. (Dhillon. 2018) The number of people who came to see the Guru expanded to the point where Goindwal, where he lived, went from a little settlement to a large town. Emperor Akbar was one of many who came to see him, and he was so taken with the way of life in Goindwal that he gave the Guru's daughter, Bhani, the earnings from many villages as a wedding present. Nanak's campaign gained much more traction thanks to royal support.

Gurus have been required to focus on secular matters and provide for themselves and their followers since Guru Nanak's time. The gifts of the faithful provided a plentiful supply for Guru Amar Das' kitchen. Everyone who came to see him was fed until they were stuffed. None of the guests were let down. Nothing was preserved for the future, and what he received on a regular basis was spent.(Mandair. 2017) For himself, the Guru only retained one suit. He gave his old suit to a deserving Sikh when he obtained a new one.

Amar Das believed that he could not meet the demands of the huge number of converts seeking direction on him alone. He expanded the number of parishes, or manjis, from ten to twenty-two, and recruited emissaries (masands) who were fully versed in the faith's beliefs to oversee prayers and the collecting of donations. (Mandair. 2017) He seemed to have more copies of Nanak and Angad's hymns prepared, and he included his own compositions as well as those of the Hindu Bhaktas, whose teachings were similar to Nanak's. Because this compilation was written in Punjabi, it was extremely popular among the public, who did not understand either Hindu or Muslim books written in Sanskrit or Arabic. (Macauliffe. 1909. Cunningham. 2002)It diminished the role of the Brahmin priests, who had a rigidly enforced dominant position on sacred text knowledge, and the mullahs, who were the only ones who could comprehend the Koran.

Amar Das proposed a number of changes that tended to sever the Sikhs' ties with the Hindus. He blessed a well near the Goindwal temple and designated the first day of the Hindu month of Baisakh, which fell late in the spring, as the date for the annual Sikh assembly. He also created new types of birth and funeral rituals, in which the gurus' hymns were recited instead of singing Sanskrit slokas. He supported monogamy, inter-caste partnerships, and widow remarriage in an attempt to end the practise of purdiih (women's isolation). He outlawed the practise of sati, or the burning of widows on their husbands' funeral pyres. (Mandair. 2017) The member of the priestly class were enraged by these restrictions because they saw their flock shrinking and their revenues dwindling. They proceeded to persecute the Sikhs and, when their own resources ran out, they went to the Emperor with a complaint against Amar Das. They persuaded local officials to persecute the Sikhs after Akbar refused to act against the Guru. This marked the start of Sikh repression, which pushed them to take up arms and marked the first breach with Hindu social order.(Dhillon. 2018)

The Brahmans subsequently lodged a separate complaint against the Guru. It went somewhat like this: Thy Majesty is the guardian of our possessions and the righteous judge of our wrongs. Every man cherishes his religion. Guru Amar Das of Goindwal has abolished Hindu religious and social conventions, as well as the division between the four castes. In the four ages, such heterodoxy has never been heard of. There is no longer any twilight prayer, gayatri, water offerings to ancestors, pilgrimages, obsequies, or idol or divine Salagrama worship.(Mandair. 2017) All of these have been accomplished by the Guru, who has established the repeating of Wahguru instead of Ram, and no one now acts in accordance with the Vedas or the Smritis. Jogis, Jatis, and Brahmans are not revered by the Guru. He worships no gods or goddesses, and he forbids his Sikhs from doing so in the future. Regardless of caste, whether they be Jats, strolling minstrels, Muhammadans, Brahmans, Khatris, shopkeepers, sweepers, barbers, washermen, fisherman, or carpenters, he seats all of his followers in a

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line and feeds them from his kitchen. We beseech thee to restrict him now, lest it be difficult later. And may thy faith and empire grow and spread throughout the earth!(Dhillon. 2018)

The Emperor decided to summon the Guru and confront him with his accusations after hearing this report. The Emperor's summons was not the harsh order of a modern court, but, Kindly grant me a sight of thee, and he dispatched a high official to Goindwal to request the Guru's appearance. The official informed the Guru of the charges brought against him by the Brahmans and Khatris. I'm too elderly to travel anywhere, said the Guru. My other son Mohri claims he has never seen a courthouse, while my son Mohan is engrossed in holy meditation. (Dhillon. 2018) Jetha is nearby; he may wait for the Emperor. As a result, the Guru told Jetha to go and represent him. With a hug, he said to him, "Thou art in my image; Guru Nanak will be with thee, and none shall prevail against thee." The Khatris and Brahmans who have complained are mistaken. Answer honestly to all of the questions posed to you. (Mandair. 2017) Don't be afraid, and don't be afraid of anyone. If any challenging questions are posed to you and you are stumped for a response, remember the Guru and you will be able to respond appropriately. In front of the court, defend Guru Nanak's real teachings. Falsehood has no chance against the truth. As Guru Nanak has declared, "Falsehood is coming to an end, Nanak, and truth will triumph in the end."[5]

Jetha dropped at the Guru's knees after receiving these instructions, saying, "O my master, I know nothing by myself." My only morning and evening prayer shall be to see thee; my thoughts will be on the Guru, and whatsoever thou orderst, I will do." The Guru then patted him on the shoulder gently, and dispatched him on his journey with five trustworthy Sikhs as a guard. Jetha was greeted with great aplomb by the Emperor, who inquired about the Guru's health. (Macauliffe. 1909. Cunningham. 2002) After further contemplation, the Brahmans and Khatris decided to attend personally before the Emperor, as they did not believe their delegate was capable of urging their objections with sufficient force. When they arrived, they restated verbatim the charges they had levelled against the Guru in writing. It was left to them to give their accusation a different tone. They claimed that the Guru's actions in leading people away from the traditional faith would lead to political unrest or insurgency. The Emperor then summoned Jetha to respond to the accusations.(Dhillon. 2018)

'O Emperor, God was worshipped in the Sat, Treta, Dwapar, and Kal periods under the names of Vasudev, Hari, Gobind, and Ram, respectively. The Guru created the phrase Wahguru, which means worship of God and the Guru, by combining the initials of these four names. When the saints gather to repeat God's name and praises, the Ganges, the Jamna, the Saraswati, the Godavari, and all the rivers of Hindu pilgrimage, according to the Rishis who composed the Shastars, there are the Ganges, the Jamna, the Saraswati, the Godavari, and all the rivers of Hindu pilgrimage. (Dhillon. 2018) True, the body gets washed by bathing at these places, but the mind is purified by associating with saints and reciting God's name. It is better than idol worship to acknowledge God's light in everyone and to vex no one's soul; for what pilgrimage site is equivalent to mercy? Fasting is equivalent to bearing no malice toward anyone. The main parts of our religion are renunciation of hypocrisy and repetition of the Name. (Macauliffe. 1909. Cunningham. 2002)The real Guru honours everyone while remaining humble himself. The Brahmans believe they are on par with God. The Guru makes no such boast because he is well aware that he is God's servant. Selfish and ambitious men roam and wander in search of wealth; but the Guru has no such ambitions, and knowing that God is present in all things and everywhere disseminated, he is solid in his faith, has no doubts, and rejects superstition'. (Macauliffe. 1909. Cunningham. 2002) Jetha then performed his own piece, which was as follows: -

'God s name is God s treasure; clasp it to thy heart under the Guru s instruction.
Be the slave of God s slave; subdue pride and evil passions.
They who have won the prize of human birth shall by the Guru s favour never know defeat.
Blest, blest and very fortunate are they, Nanak, who under the Guru s instruction deem God the essence of all things.
God, God, God is the treasury of excellences.
Meditate on God, God under the Guru s instruction, then shalt thou obtain honour in God s court.
Repeat, God, God, God, and thy face shall become bright and distinguished.
Nanak, he who hath obtained God s name shall meet Him'.

Jetha then stated, if my accusers want to test my knowledge, I will expound the gayatri to them, albeit I have no trust in its efficacyJetha was then asked to keep his pledge. The Brahmans and Khatris who came to protest were astounded by Jetha's knowledge and intimate knowledge of their faith after hearing his presentation of the famous Hindu book. They were humiliated in front of the Emperor, whilst the Sikhs accompanying Jetha were as happy as a lotus when it sees the sun.

The Emperor then made his choice, saying, "I perceive no hatred toward Hinduism in this man, and I see no problem with his works." He has the option of repeating or not repeating the gayatri. It does not disturb me in the least to have the gayatri recited or twilight devotions performed. Jetha's comments demonstrate how

[5]Ramkali ki War I.

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the mind can be cleansed and hypocrisy avoided.(Dhillon. 2018) Between God and His darwesh, there is no distinction. Neither can be compared to the other. You whiners are detractors of the truth who are simply causing unnecessary annoyance. If you can, respond to Jetha; if not, beg his pardon. (Macauliffe. 1909. Cunningham. 2002)The Brahmans were unable to respond and left the court feeling defeated.

The Emperor then summoned Jetha and urged him to ask Guru Amar Das, who used to make a monthly pilgrimage to the Ganges before converting to Sikhism, to make one more pilgrimage in order to appease the Hindus. The Emperor went on to say that he would issue an edict exempting the Guru's party from paying any taxes.[6]

In accordance with the Emperor's request and in order to propagate his religion, the Guru set off for Hardwar. By the time he crossed the Bias River and arrived in the Doab, he was surrounded by a large crowd of people. People went to him in droves as it became general knowledge that he and his entourage were exempt from the regular pilgrimage charge. They would see the Guru, complete their pilgrimage with singing and music, live in the Guru's kitchen, be excused from the pilgrimage tax, be safe from robbers, and have the privilege of bathing with all necessary ceremonial and observances at the renowned pilgrimage site. (Dhillon. 2018) For all of these reasons, tens of thousands of people boarded the Guru's train. Due to his advanced age, the Guru occasionally walked with a stick, but more often rode. After crossing the Sutlej, he headed to Pahoa, a pilgrimage site not far from Thaneswar or Kurukshetra, where Rishis and Munis used to undertake terrible penance and austerities on the Sarasvati's bank. The local Pandits and Brahmans were overjoyed to see the Guru and proceeded to sit in his court. He then travelled to Thaneswar, also known as Shiva the Destroyer's Place. (Macauliffe. 1909. Cunningham. 2002)The Guru was questioned about why he had abandoned Sanskrit, the gods' language, in favour of writing songs in the common speech. He responded, "Well-water can only irrigate nearby area, while rain-water can irrigate the entire world." On this basis, the Guru authored his hymns in the common vernacular and encased them in Gurumukhi letters so that men and women of all castes and classes may read them. Clouds pour on the ground, but isn't there enough water in the world already? said a Brahman. (Dhillon. 2018) The Guru's response was as follows: -

You say, clouds rain upon the earth, but is there not water enough in the earth already?
I reply - There is, it is true, water in the earth, but water only appeareth when the clouds rain.

The Pandit stated that religious teaching should not be given to everyone, and that it is solely forbidden to educate Shudars and women in sacred knowledge. The Guru responded as follows: -

'O, father, dispel such doubts.
It is God who doeth whatever is done; all who exist shall be absorbed in Him.
What is the effect of the union of female and male without the interposition of God?
The different forms, O God, which appear are ever Thine, and at the last they shall all be resolved in Thee.
I have been led astray through so many births; now that I have found Thee I am as if I had never strayed.
He who is absorbed in the Guru sword, shall thoroughly know Him who made this world.
Thine is the Word, there is none but Thee; where is room for doubt?
Nanak, he whose essence is united with the essence of God shall not be born again'.[7]

The Guru next travelled to the Jamna River, which pleased him with its black ripples. There was a minor snag that occurred unexpectedly. Every pilgrim tried to avoid paying taxes by claiming to be a Sikh and a Guru follower. The tax collectors waited for the Guru and demanded that he separate or designate his immediate followers, and that they be allowed to pass free of charge, while the rest of the people had to pay.(Dhillon. 2018) If you want taxes, I will give you whatever money you need; but if you do not tax my Sikhs in obedience to the Emperor's order of exemption, they will all be known by uttering; 'Sat Nam! Sri Wahguru!'; No one may be expelled from the Guru's company; whoever comes as a friend is always respected. (Macauliffe. 1909. Cunningham. 2002)Thousands of people who were not Sikhs joined the Guru as he crossed the Jamna, shouting Sat Nam! Sri Wahguru! and passing through untaxed.

After lecturing at the Jamna, the Guru set out for Hardwar. On the way, he stopped under a tree in Kankhal, three miles south of the major Hindu source of cholera and devotion. As he approached Hardwar, the gathering that had formed around him grew even larger. (Dhillon. 2018) When the tax collectors attempted to levy a tax on any of them, they were met with the enraged response, "Have I not said Wahguru?" Isn't it true that I'm the Guru's Sikh? As a result, not a single penny was placed in their boxes, and they returned home without the normal receipts.(Macauliffe. 1909. Cunningham. 2002)The Guru took use of the opportunity to deliver a brief sermon to his disciples, saying,the tax-collectors have failed to succeed against you, Death, another tax-collector, shall have no power against those who repeat Sat Nam! Sri Wah guru!'; This is an example to hand of the way to escape from Death.

[6] Sum/ Parkash, Ras I, Chapter 44.
[7] Gauri.

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Amar Das' twenty-two years of ministry marked a turning point in the Sikh church's development. His sermons were straightforward and direct, which made him a popular preacher. "Do good to others by giving good advice, setting a good example, and always keeping mankind's welfare in mind," he advised. The Adi Granth praises Amar Das's work with the following words:

'He made divine knowledge his steed and
chastity his saddle.
On the bar of truth, he strung the arrow of
God's praise.
In the age of utter darkness, he rose like the Sun.
He sowed the seed of truth and reaped its fruit."[8]

Amar Das lived till the age of ninety-five years old. He didn't think any of his sons were qualified to succeed him, so he chose his son-in-law, Ram Das, a Sodhi Khatri who had been living with him for several years.[9]

When he was called upon to be its leader, Ram Das devoted much of his 40 years serving the community. He had been responsible for the parish administration and represented Amar Das before the Mughal court. At the site of Emperor Akbar, he had a tank dug. When he became guru, he went from Goindwal to the tank area and began to create a settlement. After it was known as Guru Kii Cak, Cak Ram Diis and Riim Diis Pura, the town that was destined to become the sacred capital of the Sikhs. (Macauliffe. 1909. Cunningham. 2002) He invited trader to establish businesses in the city, so that he could spread his business to far areas of India with his income.(Dhillon. 2018) Bhai Gurdas, who spent several years preaching in Agra, was the most prominent of his missionaries. Like his predecessors, Ram Das made hymns that later became part of the collection.

Three sons were born to Ram Das, of whom Arjun Mal, the youngest, thought to be his successors. The irony of the eldest, Prithi Chand, was as expected. Nevertheless, the ageing Bhai Buddha had Arjun Mal invest as a fifth guru when Ram Das felt his end approaching. "As one lamp is illuminated by another, the Guru's spirit passes through it and scatters darkness over the world" said Ram Das the hope taat.

Guru Ram Das made a large feast, and everyone ate to their hearts' content. The Guru bathed again the next morning before dawn, and after repeating the preambles of the Japji and the Asa ki War, he began to focus on Guru Amar Das. (Dhillon. 2018) When the sun rose and his devotions completed, he committed his Sikhs to Guru Arjan, told him to finish the tanks in Amritsar, and reminded him of the main teachings of Sikhism, which he charged him to follow for the rest of his life.Bibi Bhani implored her husband to take her with him on his final voyage, knowing that these injunctions were signs of his death. (Macauliffe. 1909. Cunningham. 2002) He advised her to stay in the world for a few days before meeting him. On the third day of the light half of the month of Bhadon, Sambat 1638, Guru Ram Das' soul was carried to the celestial realms (A. D. 1581). On his death, the playwright Mathura wrote the following: -

Guru Ram Das who was pleasing to God, went to God s city;
God gave him a throne and seated him on it.
The demigods on receiving thee, Ram Das, were pleased, and sang victory to thee.
During thy life the sins of the demons l trembled within them and they fled.
The sins of those who received Guru Ram Das s instruction were cut away.
He gave the umbrella and sovereignty of the earth to Guru Arjan.[10]

Jetha, Guru Amar Das's son-in-law, later Guru Ram Das, began the excavation of the tanks of Santokhsar and Amritsar, as well as the city's foundation, during Guru Amar Das's reign. Guru Arjan took on the duty of building the tanks and expanding the city of Ramdaspur after Guru Ram Das died. Every day, he would go sit under a shisham [11] tree, which had once sheltered Guru Ram Das, and supervise the work.(Macauliffe. 1909)The Guru accelerated the construction of the Amritsar, or sacred tank, and envisioned the Har Mandar, or God's temple. He tasked his most trusted Sikhs, Bhais Budha, Salo, Bhagtu, Paira, Bahlo, Kaliana, and others with overseeing the project and procuring lime, bricks, and other materials. In Sambat 1634, Guru Ram Das oversaw the complete removal of the earth. Guru Arjan was in charge of constructing the masonry side walls and floor.

One day, while sitting in court, the Guru announced that additional money was needed to complete the project, and he advised his Sikhs to seek it from the hill chiefs.The Guru received amazing assistance from a variety of sources. A Brahman merchant named Ganga Ram arrived from Bhatinda with corn to sell. He went to

[8] Viir. Satta and Balwand.
[9]Ram Das was a man of great humility. The aged Sri Chand, son of Guru Nanak, asked him why he had such a long beard. Ram Das went down on his knees and replied: "To wipe the dust off your feet, o holy one".
[10] Sawaiyas.
[11] Dalbergia Sissoo.

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see the Guru and stayed with him for a while. During his stay, the Guru's kitchen fell empty one day, so Ganga Ram gave up all of his corn and fed all of the tank labourers for five days. The Guru urged him to stay and enjoy the Baisakhi fair as it approached. On this occasion, large offerings were offered to the Guru, all of which he directed to be handed to Ganga Ram(Macauliffe. 1909. Cunningham. 2002). This was done to see if he was truly dedicated and sincere. However, Ganga Ram refused to accept them. The Guru congratulated and blessed him, naturally glad to meet such a disinterested buddy.

When the tank was dug out, it was suggested to the Guru that Har Mandar, or the temple of God that would be built in its midst, be raised higher than all other structures in the area, so that it would be treated with respect. No, said the Guru; 'what is humble will be elevated. The more fruit a tree bears, the lower its branches fall to the ground. Regardless of how you approach the temple, you must drop eight or ten stairs, thus make the Har Mandar the lowest of all edifices'(Macauliffe. 1909. Cunningham. 2002).The Guru was a simple man, but his spiritual brilliance earned him the honour of being visited by royalty from all around India and receiving their lavish gifts.

Hindu temples have three sides that are closed and only open to the east, or rising sun. The massive Sikh temple in Amritsar was supposed to be completely open on all sides. This meant that Sikh worship was open to everyone and did not include sun worship. The Granth Sahib is put in the centre of the temple, and no one is allowed to sit on its place (Sidhu.2020).The Guru lay the first brick of the masonry foundation of the Har Mandar, or the Darbar Sahib, now known to Europeans as the Golden Temple, on the Ist of Magh, Sambat 1645 (A.D. 1589). After a mason mistakenly misplaced the brick, the Guru prophesied that the foundation would have to be laid all over again. Subsequently, his words were fulfilled. In Sambat 1819, Ahmad Shah Abdali desecrated the temple and desecrated the tank. Two years later, the Khalsa's strong army reclaimed the temple, restored it, and re-laid the temple's masonry foundation.(Macauliffe. 1909)

When a significant number of Sikhs volunteered to help, and the tank and temple were nearing completion, the Guru believed that God Himself had aided in the project. The Guru went on to say the following about the tank's benefits: -

By bathing in the tank of Ram Das
All the sins that man committeth shall be done away,
And he shall become pure by his ablutions.
The perfect Guru hath given us this boon.
When we meditate on the Guru s instruction,
God bestoweth all comfort and happiness,
And causeth the whole cargo to cross over safely.
In the association of the saint's uncleanness departeth,
And the supreme Being abideth with us.
Nanak by meditating on the Name
Hath found God the primal Being.[12]

There were enormous celebrations when the tank and temple were completed. Bhais Budha, Bhagtu, and Bahilo are singled out for their immense efforts and personal sacrifices. Guru Arjan wept one day when they were all washing, witnessing the state of their bodies as a result of their labours. Because the tank was built by such dedicated and sincere Sikhs, the Guru added, all sins should be washed away and all desires fulfilled by bathing in it and worshipping God properly(P. Singh. 2002).He is said to have uttered this Sabad:

"The egg of superstition hath burst; the mind is illumined;
The Guru hath cut the fetters off the feet and freed the captive.
My transmigration is at an end.
The heated caldron hath become cold; the Guru hath given the cooling Name.
Since the holy man hath been with me, Death's myrmidons,
who lay in wait for me, have left me.
I have been released from him who restrained me; what shall the judge do to me now?
The load of karma is removed; I am freed therefrom.
From the sea I have reached the shore; the Guru hath done me this favor.
True is my place, true my seat, and truth I have made my special object.
Truth is the capital; truth the stock-in-trade which Nanak hath put into his house."[13]

The construction was completed in August 1604, and the sacred book, the Granth Sahib, was solemnly installed in the shrine at Amritsar. The first reader, or Granthi, was Bhai Buddha. Nanak's complete religion was reflected in the Granth (Sidhu.2020). Aside from the gurus' works, it included a collection of poems by poet-

[12] Sorath.
[13] Maru Mohalla 5, p-1002.

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saints from all over Northern India, both Muslim and Hindu, from all castes, including the "untouchables." Its anthems were of great poetic quality, its language was understandable to the illiterate farmer, and its principles were straightforward and straightforward. The Granth became the most powerful tool for disseminating the gurus' teachings to the populace. "In this vessel you will find three things—truth, peace, and contemplation; in this too the nectar that is the Name of the Master, which is the uplifter of all people," Arjun claimed in his final hymn before composing the finis. [14](Macauliffe. 1909)

The Guru's work impressed Emperor Akbar because it echoed some of his spiritual beliefs. On one occasion, he made a special halt in Goindwal in order to meet the Guru. The Emperor's admiration played a significant role in the rise of the Sikhs. The number of Sikhs increased throughout the seven years between the Emperor's first visit to Goindwal and his death in 1606, and trade flourished in the four cities Arjun had created (Sidhu.2020).He rose to prominence as a national figure, and his church grew wealthy and powerful. the Guru began to be addressed as the Saca (the true Emperor).

The death of Akbar resulted in a dramatic shift in the state's attitude toward Sikhs. The new Emperor, Jehangir, despised Guru Arjun's growing popularity. "At last, when Khusrau [his son] travelled along this path, this insignificant fellow [Arjun] promised to wait upon him," he wrote in his notebook. Khusrau happened to come to a halt beside him, and he came out to do him tribute. He acted strangely around Khusrau and made a saffron fingermark on his forehead, which the Indians seen to be auspicious(Dhillon. 2018).

Jahangir assumed, 'His ways and beliefs had captivated a large number of simple-minded Hindus, nay, many ignorant Muslims as well. As a religious and worldly leader, he was well-known. Guru was his name, and he drew hordes of fools from all places to pay him homage and demonstrate enormous devotion. This congested traffic had lasted three or four generations. For years, the thought had been circulating in my head that either I should stop this fake trade or he should be brought into the fold of Islam.'[15]

Within a few months of his ascension, Jehangir found a reason "to put an end to the fake traffic", he assumed it to be. Khusrau defied his father's authority and sought the Guru's help and permission. Arjun welcomed the prince with open arms, as he would have done even if the visitor had not been a royal descendant. He didn't help Khusrau in any way other than wishing him well.[16] Despite this, after the revolt was put down and Khusrau was arrested, Jehangir exacted horrible revenge on those he accused of assisting his son (Sidhu.2020). Arjun was fined severely and was arrested and put to death after refusing to confess the allegation of treason or pay the fee. "I fully knew his heresies," Jehangir wrote, "and I commanded that he be brought into my presence, that his dwellings and children be given to Murtaza Khan, that his property be taken, and that he be tortured to death."[17]

The Guru was transported to the city of Lahore. A native banker, whose daughter's hand Arjun had refused to accept for his son, was one of his tormentors. The Muslim divine Mian Mir was one among those who sought in vain to intervene on his behalf. [18]Arjun was tortured until he couldn't take it any longer. The guru was reportedly forced to sit on a blazing hot plate with hot sand thrown in his face. (Macauliffe. 1909)He sent news to his eleven-year-old son, [19]Hargobind, asking Bhai Buddha to install him as the community's sixth guru and to oversee the community's ministry.Arjun was allowed to bath in the Ravi, which ran alongside the prison, during one of the torture intermissions. The Guru joined the stream on May 30, 1606. The cold water's effect was too much for his fevered body, and the stream carried him away from his tormentors. Gurdwara Dera Sahib in Lahore is located here(Sidhu.2020).

Arjun's death marked a watershed moment in Punjabi history. Nanak had preached and advocated for many things, and he was the personification of many of them. He had brought Hindus and Muslims together in the creation of a Scripture that included both, as well as the construction of a temple with a Muslim laying the foundation and Hindus and Sikhs building the superstructure. He was a city-builder and merchant-prince who gave riches to all of his subjects. Arjun's blood was the source of both the Sikh church and the Punjabi nation.

The assassination of the holy Arjun shocked the populace. The Emperor's order to detain the Guru's family and seize their property was not carried out because local officials assumed that the Guru's death would keep the Sikhs under control for a long time. (Sidhu.2020)The end outcome was the polar opposite. The Sikhs

[14] Mundavani.
[15]Tuzuk-i-Jehllnglri, 1, 72 (translation by Rogers and Beveridge).
[16] Dabistan.
[17] Tuzuk-i-Jehllnglri, 1, 72·i3·
[18] Macauliffe, The Sikh Religion, m, 94
[19] The letter Guru Arjun conveyed to Amritsar was phrased as follows, according to Macauliffe, The Sikh Religion, (III, 99): " "Allow him to sit on his throne fully equipped and maintain an army to the best of his ability.... Except for the wearing of anns, which is expressly forbidden, he must follow the customs of the prior gurus." " Macauliffe does not cite his source, and the author has not been able to find it. In these words, Bbai Gurdas makes no mention of a farewell message.

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gathered around Hargobind, who was eleven years old, and the two veterans, Bhai Buddha and Gurdas, ready to revenge their guru's death(P. Singh. 2002).

Hargobind sat on his father's seat, two swords girded about his waist, one for spiritual authority and the other for worldly power. "My rosary will be a sword-belt, and I will put a regal symbol on my turban," he remarked. [20] He informed his Sikhs that in the future, instead of money, he would accept gifts of weaponry and horses. He spent a lot of time in martial arts and hunting, and he trained a lot of soldiers.(Dhillon. 2018) In Amritsar, he built a modest stronghold called Lohgarh (steel castle). He built the Akal Takht (the seat of the Timeless God) across the Harimandir, where instead of chanting hymns of peace, the assembly heard poems celebrating heroic deeds and discussed military conquest plans. [21]The change in the Sikh organization's colour was barely noticed for the first few years. Local officials began submitting reports to the Emperor as the Guru's retainers grew in number.(Sidhu.2020) There was legal grounds to proceed against Arjun's son because the fine levied on him had not been paid. Hargobind was arrested, and his private army was disbanded, by Jehangir. [22]

At Gwalior, the Guru was imprisoned for a year or more. As soon as he was released, he began his martial activities, albeit more subtly.[23] He was left alone, and he was able to resurrect his private army by enlisting Pathan mercenaries and training the more stalwart of his own troops. [24]"The Guru had eight hundred horses in his stables, three hundred troopers on horseback, and sixty men with firearms in his service," writes Muhsin Fani. [25](Macauliffe. 1909)

Hargobind solidified his spiritual and temporal control on the society in the fifteen years between his escape from Gwalior and Jehangir's death in A.D. 1627. He went as far as Pilibhit in Uttar Pradesh, passing through Punjab. He then travelled north into Kashmir. He had temples built all along the course of his travels and appointed missionaries to initiate people into Nanak's pacifist faith and Hargobind's martial mission.(Dhillon. 2018) On his way back to Amritsar, he accepted a gift of land from the Raja of Bilaspur, which lay between the Himalayan foothills and the Sutlej River. He constructed a refuge here, which he named Kiratpur (the abode of praise).

The Guru's major problems came with the death of Jehangir and the arrival of Shah Jahan in 1627. When Shah Jahan was hunting in the Amritsar area in 1628, his troops came into conflict with the Guru's retainers. Hargobind was apprehended by a bailiff and a posse of constabulary. They discovered the Guru's family busy preparing for his daughter's wedding. (Macauliffe. 1909)They were unable to locate Hargobind, but they stole his belongings; the constables ate all of the confectionary prepared for the wedding. Before the Mughals could get very far, [26]of Hargobind's guards attacked the overworked Mughals. Mukhlis Khan, the Chief Constable, was among those killed. Hargobind quickly departed Amristar and had his daughter's wedding held in a neighbouring village.(Sidhu.2020) He travelled from the village to Kartarpur in the Jullundur Doab and then to Sri Hargobindpur, his father's town. He had to pacify the zamindaris (landowners) here as well before being allowed to live in peace.

He had a second encounter with imperial troops near Lahira two years later. The Sikhs battered the Mughals severely. Fearing a huge force would be dispatched against him, the Guru fled to a tract near Bhatinda, where the country's untamed and unexplored nature made pursuit impossible.

Hargobind returned to Kartarpur after a year in the wilderness. Another attempt was made to apprehend him by Imperial troops. The renegade Painda Khan, who had been the leader of the Guru's Pathan mercenaries, accompanied the Mughals. At Kartarpur, the Guru's men were surrounded,but they were able to turn the tables on the besiegers. Hargobind's own sons, Gurditta and Tegh Bahadur, fought in the vanguard of the Sikh armies

[20] Macauliffe, The Sikh Religion, rv, 2.

[21]In fact, the Guru's residence resembled the Emperor's. He presided over a court from a throne. He was always escorted by armed retainers and wore a royal canopy over his head. He dispatched envoys to the governing princes and met with their representatives in the durbar, where gifts were exchanged. Sacii Plid.fifth was merely an honorific title for Arjun; for the Sikhs, it became a reality with Hargobind. He was Miri Piri Dil Miilik (iri piri dil miilik = miri piri dil mi (the lord of the spiritual and secular domains).

[22]*Dabistan,* 11, 277.

[23] Many historians argue that he did not hold any important positions during the Mughals' reign. Hargobind is not mentioned in the Tuzuk-i-Jehifngiri, which has full listings of notable officers. The Tuzuk further refutes the Sikh claim that the Emperor became the Guru's personal friend. "Hargobind was always linked to the stirrup of the victorious Jebangir... and after Jehangir's death Hargobind entered the service of His Majesty Shah Jahan," according to the author of the Dabisttm, however (Dabistan, 11, 27374).

[24] Ibid.

[25] Ibid.

[26]*Supra* note 21.

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(who later became the ninth guru). Imperial troops were routed once more.[27] Painda Khan was one of those killed.[28]

Hargobind realized he wouldn't be able to stand up to the Mughal armies in the plains. As a result, in 1634, he relocated his headquarters to Kiratpur, a safe sanctuary in the Himalayan foothills. This sylvan refuge was where he spent the last years of his life. With each successive guru, the number of Sikhs grew steadily. The shift in focus from peaceful faith propagation to an outspoken statement of the right to defend one's faith with force of arms was highly popular. The Punjabis were a naturally forceful and virulent people who simply needed a strong leader to motivate them. Hargobind instilled in them the belief that they could stand up to the Mughal Emperor's strength.(Dhillon. 2018) The call to arms was answered by a large number of peasants. The Guru's ability to organise was put to the test by the inflow of superstition-ridden Hindus.[29] He needed to open a lot more community centres and train a lot more people. This element of the work had been handled in the early years by Bhai Buddha and Bhai Gurdas, and after their deaths, by the Guru's son, Gurditta. Hargobind entrusted Gurditta with increasing responsibilities, implying that he was grooming himto be the next guru(P. Singh. 2002).

A sequence of domestic catastrophes marred the final days of Hargobind's life. Five members of his family, including three of his kids, perished one after the other within a few years. Gurditta's death in 1638 was the most heinous of these deaths. Dhirmal, Gurditta's son, turned against his grandfather, adding to his grief. Hargobind couldn't make up his mind about his successor for a long time. Suraj Mal, who showed little interest in Sikh affairs, and Tegh Bahadur, who was too reclusive to be entrusted with the leadership of a fast-rising society, were his two sons. Hargobind picked Gurditta's second son, Har Rai, to succeed him as the seventh guru when the time came. (Macauliffe. 1909)Hargobind died peacefully in March 1644 at Kiratpur.[30]

The Guru was carried on an exquisite bier while hymns were sung, with the following verse from the Sukhmani receiving special attention: -

He who knoweth God must always be happy,
And God will blend him with Himself.
He in whose heart God dwelleth is wealthy,
Of high family, honoured, and obtaineth salvation during life.
Hail! hail! hail! a man hath come
By whose favour the whole world shall be saved.
The object of his coming was
That through him the Name might be remembered.
He was saved himself and he saved the world:
To him, Nanak, I ever make obeisance.[31]

After a spiritual and temporal reign of 37 years and ten months, according to the author of the Dabistan-i-Mazahab, who appears to have been present at the Guru's death, he died on Sunday the third day of Muharrim, A. H. 1055 (A. D. 1645). Following the Guru's cremation, Lai Chand, Bidhi Chand's son, read the Granth up to the end of the Bilawal Rag, as far as his father Bidhi Chand had transcribed it(Dhillon. 2018).

We have now reached a point in the history of the Sikh Gurus and the Sikh reformation when Guru Nanak's religion can be considered to have been cemented by his genius, the imprint he left on his successors, their general adherence to his teachings and example, and Guru Arjan's piety and industry.As we've seen, the first five Gurus were all sacred bards. In addition to several unique works, the last of them compiled all of his predecessors' hymns into one volume to serve as a guide for Sikhs for all time. (Macauliffe. 1909)There are no documented records of the teachings of the sixth, seventh, or eighth Gurus. It seems appropriate at this point to discuss the tenets of the Sikh religion as laid out in Bhai Gur Das's Wars, as he was a contemporary of the fourth, fifth, and sixth Gurus and was acquainted with them and their contemporaries, particularly Bhai Budha, an elderly Sikh who had survived Guru Nanak's time.(Mandair. 2017) There are forty of Gur Das's Wars. Each war is divided into a number of pauris, each of which has between five and 10 lines. The language is old and very difficult Panjabi(P. Singh. 2002).

Baba Gurditta, Suraj Mai, Ani Rai, Baba Atal, and Teg Bahadur were the five sons of Guru Har Gobind, the sixth Guru. Dhir Mai and Har Rai, Baba Gurditta's two sons, predeceased their father. Dhirmal has shown himself to be untrustworthy and disobedient to his grandfather. Har Rai was stable, pious, and in every

[27] Macauliffe, The Sikh Religion, IV, 2o6.
[28] Dabistan, 275.
[29] "From this time the Guru's pupils increased substantially," Muhsin Fani writes of the Guru's tenure in Kiratpur, "and in this hilly land, as far as the borders of Tibet and Khota, the name of the Mussalman was not known of."*(Dabistan,* 11, 276.)
[30] According to Muhsin Fani, two of the Guru's grieving followers hurled themselves on the flaming fire during his cremation. (Dabistan, n, 237).
[31] Sukhmani Sahib.

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respect fit for the Guruship, therefore Guru Har Gobind gave it on him with all due formality and ancient ceremony, desiring to maintain the custom of primogeniture as far as possible.(Mandair. 2017)

Har Rai was forced to abandon Kiratpur with his family and retainers (who were estimated to number 2,200 men-in-arms) less than a year after assuming ministry as the seventh guru, and retreat higher into the mountains.The Raja of Bilaspur, whose dominion included Kiratpur, was experiencing problems with the government, and Har Rai feared that the Mughal governor might turn on the Sikhs in the course of his operations against the Raja. Har Rai spent the following thirteen years in relative seclusion in a small village in Sirmoor State. (Dhillon. 2018)

The Guru's absence from the main centres of Sikh activity (Amritsar, Goindwal, Kartarpur, Khadur, and Kiratpur), as well as the enmity of disappointed guru claimants and the general breakdown of the masand organisation, severely hampered the community's growth. Har Rai attempted to compensate for this by touring the centres and reorganizing the missions. During his Guruship, numerous important conversions occurred among the Punjab's landed nobles.(Mandair. 2017)

Har Rai returned to Kiratpur towards the end of 1658. He became acquainted with Shah Jahan's eldest son, Dara Shikoh, (Macauliffe. 1909), a Sufi who sought the companionship of saintly men of all denominations. When the fight for Shah Jahan's sons' succession broke out, the Guru's sympathies were naturally with the liberal Dara Shikoh rather than the bigoted Aurangzeb. Dara Shikoh was defeated and forced to flee to the Punjab in the north. He approached the Guru and requested aid. (Mandair. 2017)The way in which the Guru assisted Dara Shikoh is unclear(Cunningham. 2002), but it was enough to enrage Aurangzeb, who called Har Rai to Delhi to explain his actions when the war ended. Har Rai's elder son, Ram Rai, was dispatched to represent him. Ram Rai was successful in gaining the Emperor's trust.[32] With the future incumbent of the Guruship in his hands, Aurangzeb opted to keep Ram Rai in Delhi, believing that he would become the arbiter of the Sikh community's fates. (Dhillon. 2018)Because of Ram Rai's sycophancy in the Mughal Court, his father turned against him and revealed his intention to give the Guruship to his younger son, Han Kishen. Ram Rai made every effort to re-establish his relationship with his father, and he was successful in gaining the support of a segment of the Sikhs. (Mandair. 2017)Aurangzeb backed him up in his guru ambitions and provided him with property on which to erect his community centre. (Cunningham. 2002) But Har Rai had made up his mind, and before he died, he declared Hari Krishen, his five-year-old son, to be his successor.

There were no major occurrences during Har Rai's seventeen years of ministry. He was a man of peace, despite having inherited a belligerent culture and a small army. He enjoyed hunting, but only to bring wild creatures back to his Kiratpur zoo. He despised injuring any living creature. "A temple or a mosque may be repaired or rebuilt, but a damaged heart cannot," he remarked. Nanak had persuaded him to live a life of devotion, and he followed it religiously. (Macauliffe. 1909)One of his pupils questioned whether singing the Guru's hymns without knowing them was worthwhile. ""Just like grease sticks to the pot after it's drained," Har Rai responded, "so does the Guru's word stick to the heart. (Mandair. 2017)The word contains the germ of salvation, whether you understand it or not. Even after the vase containing the perfume has been shattered, the perfume remains in the broken pieces."(Cunningham. 2002)

Guru Har Krishan was the eighth Guru of the Sikh faith. He was also known as Bal Guru because, at the age of five, he succeeded his father, Guru Har Rai (the seventh of the ten Sikh Gurus). The investiture of Hari Krishen did not sit well with Aurangzeb, who desired to have a say in Sikh affairs.(Dhillon. 2018) He called the infant Guru to Delhi in order to settle a dispute between his and his elder brother, Ram Rai's claims. Ram Rai, who was only a child at the time, is unlikely to have pursued the succession issue on his own. At his back were some masmids[33] who, like the Emperor, desired to hold the Guru in their hands like a puppet. (Wilson. 2000)Hari Krishen came in Delhi after some delay and was placed in the home of Mirza Raja Jai Singh in the Raisina neighborhood. Aurangzeb was not in a hurry to disclose the outcome of his arbitration (nor indeed would the Sikhs have paid any heed to it). He was happy to have both claimants under his watchful eye. Hari Krishen, on the other hand, contracted smallpox.Before he died, he told those around him that the next guru

[32] Ram Rai was accepted by Aurangzeb after an incident that disgraced him in the eyes of his father and community, according to Sikh chronicles. He was asked to explain a section of the Granth that Muslims found insulting. It was broadcast on: "The dust from a Mussalman's body ends up in the hands of a potter, who uses it to manufacture pots and bricks. He bakes the clay, which screams "as it butts." " (Var Asif, VI, 2). Ram Rai saved his skin by substituting the term beimdn (faithless) for Mussalman. When Ram Rai was brought before the court, he was just a young child in his early teens. If the above-mentioned occurrence occurred, he was most likely prompted by an older person who was accompanying him.

[33] "The definition of a masmid is not someone who learns until he collapses, but someone who learns when he is supposed to, davens when he is supposed to, eats when he is supposed to, and rests when he is supposed to!" ~ The Netziv from Torah Tavlin.

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would not be Ram Rai or Dhirmal, who had both been excitedly promoting their claims, but an older guy from the Bakala hamlet.(Cunningham. 2002)

Hari Krishen had evidently meant his grand-uncle, Tegh Bahadur, by his dying words "Baba. Bakale," who had been residing in the hamlet since the death of his father Hargobind in 1644. Despite this, an army of claimants gathered at Bakala and sent out masands proclaiming their succession. (P. Singh. 2002) Dhirmal and Ram Rai were the frontrunners.Tegh Bahadur was a reclusive man who preferred not to fight for his rights. His unwillingness to strive for recognition, however, worked in his favour with the Sikh people. This irritated Dhirmal and Ram Rai even more. Dhirmal attempted to assassinate him, but the assassin he hired failed to carry out his task. Tegh Bahadur fled Bakala for Amritsar, when the masands slammed the Harimandir doors in his face.(Macauliffe. 1909) He travelled from Amritsar to Kiratpur, the town that his father had founded. There were a slew of envious relatives and nephews who didn't give him a break. (P. Singh. 2002) Tegh Bahadur had no choice but to flee into the wilderness. He bought a hilltop at Makhowal, five miles north of Kiratpur, and constructed himself a village to get away from his tumultuous relationships. He hoped to find tranquility and serenity here, so he named it Anandpur (the haven of bliss). His compatriots would not leave him alone even at Anandpur, so he decided to leave the Punjab till the circumstances improved.(Dhillon. 2018)

Tegh Bahadur and his wife and mother left Anandpur and set out towards Uttar Pradesh. Sikhs acknowledged him as their guru everywhere he went. Ram Rai, who was still in attendance at the Mughal Court when he arrived in the Delhi area, had him imprisoned as a masquerader and a troubler who interrupts or interferes with peace and quiet. (Macauliffe. 1909)The case was withdrawn after an investigation, and the Guru was free to go. He landed in Pama after passing through Agra, Allahabad, Benares, Gaya, and other cities. His wife couldn't go any further because she was in the middle of a pregnancy.(Mandair. 2017)Her childbirth was arranged by the Guru, who left her and his mother in Patna. Tegh Bahadur visited Sikh centres at Sylhet, Chittagong, and Sondip after crossing the Brahmaputra. He was in Dacca when he received word of the birth of his son in Patna (on December 26, 1666). The Guru then travelled to Assam from Bengal. He stayed in the province for nearly three years before returning to Patna to be with his family.(Dhillon. 2018)

Tegh Bahadur did not spend a lot of time with Gobind Rai, his newborn son. Urgent communications were sent to him, requesting that he should return to the Punjab. He returned to his homeland after leaving his family in Patna. He discovered the Punjab's Hindus and Sikhs in a state of nervous unrest. Emperor Aurangzeb has started a religious persecution campaign. (P. Singh. 2002) There were reports of temples being demolished and coercive conversions; levies had been reintroduced on Hindu pilgrims visiting their holy sites. Tegh Bahadur's opponents have quietly vanished from the scene. It was up to him to inspire faith in his own people as well as Hindus, who had begun to look to the Sikhs to protect them from state persecution.(Dhillon. 2018)

Tegh Bahadur went on a tour of the Punjab province. Wherever he went, he drew large audiences and received generous donations from his followers. (Mandair. 2017)The administration could not have approved of his call for the people to remain firm. He was summoned to the capital of India, Delhi. He was reported missing by Mughal officers who delivered the summons to Anandpur. (Macauliffe. 1909) He was labelled an absconder, and a warrant for his arrest was issued. He and a group of followers were captured in Agra, transported to Delhi, and charged before the Kazi's court. On November 11, 1675, Tegh Bahadur was sentenced to deathand executed.

According to official Mughal archives, Guru Tegh Bahadur went around with many thousand disciples and was assassinated in 1675. (Mandair. 2017)The Sikh gurus were increasingly viewed as political adversaries by small kingdoms of the Mughal empire as the institution of guruhood grew in political and material importance. The Mughal emperor was aware of their power and influence. Guru Nanak's reign of political obscurity was over. (Macauliffe. 1909)

The assassination of Guru Tegh Bahadur on Aurangzeb's orders is the subject of various accounts. According to Sikh history, the guru defended the rights of Kashmiri Pandits who sought him to implore him to intervene on their behalf with the emperor to have a recently imposed jizya revoked.(Mandair. 2017) Guru Tegh Bahadur journeyed to Delhi after being persuaded by his son, Gobind Rai, who subsequently became Guru Gobind Singh, to speak up for the Kashmiri Pandits. (Macauliffe. 1909) He was insulted and ordered to perform a miracle at the Mughal court to prove his guruhood. He scribbled a magical spell on a piece of paper and threaded it around his neck. (Dhillon. 2018)Even if the executioner's blade fell on his neck, he promised the Mughal authorities, his head would not be separated from his body as long as the spell was bound to him.The guru's head, however, was severed as the sword struck his neck. “He gave his head, not his secret,” the Mughal authorities read from the guru's magic spell when they opened it later.(Dhillon. 2018)

However, colonial historians such as Joseph Davey Cunningham have a different theory for the guru's death. To comprehend the political motivation behind the act, one must first consider the historical context in which Tegh Bahadur was named a Sikh guru. (Mandair. 2017)Tegh Bahadur was chosen head of the Sikh community after the death of Guru Har Krishan, who was seven years old at the time. He had been overlooked by his father, Guru Hargobind. During Har Krishan's brief reign, his older brother, Ram Rai, conspired against him, lobbying a few notable Sikh leaders and attempting to persuade the Sikh community that he was the

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genuine spiritual descant of Nanak's Sikhism. Guru Har Krishan gave an enigmatic directive on his deathbed, which was taken as Guru Tegh Bahadur's designation as the next guru.(Cunningham. 2002)Guru Tegh Bahadur immediately took command of the situation, forming new political ties and increasing his revenue base in order to combat with the competing claims to the guruhood. The guru and his pupils, according to Cunningham, "lived off pillage between the wastelands of Hansi and Sutlej, making them despised among the peasantry." He also "joined forces with a Muslim extremist, Adam Hafiz, and taxed both rich Hindus and Muslims." (Mandair. 2017)According to the historian, the guru also granted shelter to fugitives. Ram Rai lodged another complaint against him with the monarch. Guru Tegh Bahadur was accused of being a "pretender to power," much as Guru Har Krishan had been before him.(Cunningham. 2002)

Tegh Bahadur became the second Sikh guru to be killed by a Mughal ruler. On Jahangir's orders, Guru Arjan, the fifth Sikh guru, was slain on the banks of the river Ravi, facing the Lahore fort, over seven decades before.(Mandair. 2017) Guru Arjan's assassination marked a watershed moment in the guruhood's history, marking the institution's change from a nonviolent spiritual movement to the militarized religious movement of Guru Hargobind, Guru Arjan's spiritual successor. (Deora. 1989)It sowed the seeds for the Khalsa, the Sikh community's modern form, which was institutionalized by Guru Gobind Singh, Guru Tegh Bahadur's son and successor.(Cunningham. 2002)

Guru Gobind wrote the following about his father's martyrdom:

To protect their right to wear their-
caste-marks and sacred threads,
Did he, in the dark age, perform the supreme
sacrifice.
To help the saintly he went to the utmost limit,
He gave his head but never cried in pain.
He suffered martyrdom for the sake of his faith.
He lost his head but revealed not his secret.
He disdained to perform miracles or juggler's
tricks
For such fill men of God with shame.
He burst the bonds of mortal clay
And went to the abode of God.
No one hath ever performed an act as noble as his.
Tegh Bahadur passed, the world was with sorrow
stricken.
A wail of horror rent the earth,
A victor's welcome given by the hosts of heaven.[34]

Both of these unlawful assassinations served as a symbol for their supporters. The long-running conflict with the vast Mughal empire, which was headed by bigot's intent on eradicating the vulnerable Sikh population, took on eschatological overtones as a final clash between good and evil. As these historical events took on religious overtones, they gradually lost their political significance. They were boiled down to simple explanations that didn't require a careful reading. The Mughal-Sikh relationship's complexities were overlooked. (Deora. 1989)

The severed head of Gobind Rai's father was carried to Anandpur for cremation when he was nine years old. It is not necessary to enhance the shock to the child's psyche and other members of his household. (Kaur Ahuja. 1996) The community's leaders were worried about Gobind's safety, as the idea of him being transported as a captive to Delhi could not be ruled out. The young Guru and his entourage were moved from Anandpur to Paonta, further into the highlands, to avoid any mishaps. Gobind grew up in this small Himalayan town on the banks of the Umna River for many years. Sanskrit and Persian were among the subjects he was taught (in addition to the Hindi and Punjabi which he had been learning in Patna).(Surinderjit. 2003) He spent a lot of his time hunting and learning to ride and shoot. Gobind's poet emerged as a result of his classical education and existence in the mountain retreat. He began to write verses in each of the four languages he had acquired, occasionally combining all four in a single poem. In his own words, he retold Hindu mythology stories, his favourite being the deeds of the goddess Chandi, the demon killer. (Deora. 1989)

Although love and forgiveness are stronger than hate and revenge, he was able to disentangle one strand that ran through the confusion of ideas: that once a person was convinced that the adversary intended to destroy him, it was his duty to resist the enemy with all the means at his disposal, because it was then a battle of survival, not only of life, but of ideals. It evolved into the dharma yudh (the fight for the sake of virtue). (Kaur Ahuja. 1996) His life's purpose became crystal plain to him. He wrote the following about himself in his

[34] Bachitar natak

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autobiography (Apni Kathii), which is included in the Bicitra Natak: "I came into the world with the responsibility of upholding the right in every area and of destroying sin and evil, and I have lived up to that responsibility. Holy men, you understand in your hearts that I was born just to see that righteousness flourished; to see that the virtuous may survive and oppressors are uprooted by the roots."[35]

The Mughal Emperor was not pleased with the agreement, which allowed for a direct contravention of his authority, and he dispatched his own son Moazzam (later Bahadur Shah) and General Mirza Beg to the Punjab. (Mandair. 2017)The General marched into the hills and soon subjugated the hill chiefs. Mirza Beg appears to have received top-secret orders not to trouble the Guru. For twelve years, Gobind was unimpeded, allowing him to devote his boundless energy to reorganizing his village. (Kaur Ahuja. 1996)

The Guru's first act was to strengthen the Anandpur Centre. He purchased adjacent territory and constructed the strongholds of Anandgarh, Keshgarh, Lohgarh, and Fatehgarh. Despite the fact that the fortifications were built in the Rajput Chiefs' territory between the Sutlej and the Jumna, the Guru grew increasingly formidable than them.Anandpur was also a hotbed of intellectual activity during his twelve years there.(Deora. 1989)Gobind chose five of his most scholarly disciples and sent them to Benares to study Sanskrit and Hindu sacred scriptures in order to better understand the gurus' teachings, which were rich of analogies to Hindu scriptures and theology. (Kaur Ahuja. 1996) These five founded the Nirmalas[36], a school of Sikh scholars (the unblemished).

Prior to actually putting these ideas into action, Gobind chose to abolish the institution of masands, which had become a rich source of societal strife. (Mandair. 2017)Many masmids had established themselves as gurus in their respective regions, nominating their own successors.(Deora. 1989) Many of them engaged in money-lending and trading on the "offerings" they extorted from the poor peasants instead of spreading Sikhism and passing their collections to the Guru. Gobind realized that abolishing the masands would deprive the central exchequer of its only source of revenue for a period of time. Nonetheless, he believed the risk was worthwhile, and that it might ultimately pay off. (Kaur Ahuja. 1996) He didn't settle for half-measures like trying to reform the masands or dividing the less corrupt from the genuinely corrupt; instead, he excommunicated them all with a single stroke of his pen.To make up for what he had destroyed, Gobind had to give his people something wonderful. He'd generated a militaristic environment and a sense of impending military action. His father's murder went unpunished, and religious minorities were still being persecuted.(Surinderjit. 2003)

Gobind's life's mission had previously been written about. He made the decision to proclaim it and put it into action. Early in 1699, he sent communications to his disciples, urging them to make a particular effort to visit Anandpur for the first Baisakh celebration. He explicitly requested that the Sikhs bring their beards and hair undone. The gathering that gathered at Anandpur was stated to be massive.(Cunningham. 2002) The Guru stood before the assembly after the morning service, took his sword from its scabbard, and demanded the sacrifice of five men. One stood up after some hesitation and offered himself. (Kaur Ahuja. 1996) He was escorted to a tent. A few moments later, the Guru emerged in front of the crowd, his sword drenched in blood, and demanded another victim. Five individuals were led into the tent in this manner as a "sacrifice." The Guru then appeared with the five "victims" (he had instead murdered goats) and stated that the panj piyare[37] (five cherished ones) would be the basis of a new community he would build known as the Khalsa[38], or pure.(Surinderjit. 2003)

In a fresh way, Guru baptized the five men. To the recitation of hymns, including some of his own compositions, he combined sugar in plain water and churned it with a double-edged knife. To commemorate their introduction into the casteless brotherhood of the Khalsa, the five, who had previously belonged to distinct Hindu classes (one was possibly a Brahmin, one a Kshatriya, and the remaining three of lesser castes), were asked to drink from a single bowl.(Cunningham. 2002) Their Hindu names were modified, and they were given the surname "Singh,"[39] as their father became Gobind Singh (after his own baptism), their mother Sahib

[35] Apni Kathii.

[36] The Nirmala's live according to the Hindu Brahmacharya's ancient way of life. They are celibate, dress in white, and follow a strict vegetarian diet. Because they begin their studies with Sanskrit and the Vedas, their interpretations of the Sikh Gurus' texts have a Brahmanleal bent, which many Sikhs find objectionable. Karam Singh, Ganda Singh, Vir Singh, Saina Singh, and Ram Singh were the first five nirmalll's.

[37] At the end of each prayer, the names of these men are repeated in the ardtls. Daya Ram, Dharam Das, Mohkam Chand, Sahib Chand, and Himmat Rai were among them.

[38] The term Khalsa refers to both a community that practices Sikhism and a specific group of initiated Sikhs. Guru Gobind Singh, the Tenth Guru of Sikhism, established the Khalsa tradition in 1699. Its establishment was a watershed moment in Sikhism's history.

[39] Singh comes from the Sanskrit word Simha, which means "lion." Rajputs, Gurkhas, and many other Hindu martial groups have used it as a surname in the past (and still do). The difference between Sikh and non-Sikh

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Devan[40], and their birthplace Anandpur. The baptism represented a rebirth, in which the initiated were said to have renounced their previous occupations (krit nas) in favour of soldiering; to have severed their family ties (Kul nas) in favour of Gobind's family; to have rejected their previous creeds (dharma nas) in favour of the Khalsa creed; and to have given up all ritual (karm nas) except that sanctioned. (Kaur Ahuja. 1996)

The Khalsa was given five insignia to wear. They were to keep their hair and beard unshorn (kes); they were to keep their hair tidy with a comb (kangha); they were to always wear a knee-length pair of breeches (kacha), as worn by soldiers at the time; they were to wear a steel bracelet (kara) on their right wrist; and they were to always be armed with a sabre (kirpan). (Cunningham. 2002) In addition to these five emblems, the converts were required to follow four rules of conduct (rahat): not to cut any hair on any part of their body (this was a repeat of the oath regarding the kes); not to smoke, chew tobacco, or consume alcoholic beverages; and not to eat an animal that had been slaughtered by being bled to death, as Muslims did, but only jhatka meat, where the animal had been slaughtered by one blow. The Guru greeted the converts with a fresh greeting at the conclusion of the oath-taking:

'Waheguru Ji Ka Khalsa
Waheguru Ji Ki Fateh
The Khalsa are the chosen of God
Victory be to our God'[41].

Gobind's only contribution to religion was to reveal the other side of the coin. (Macauliffe. 1909)Whereas Nanak preached goodness, Gobind Singh preached against evil. The one preached neighbourly love, while the other advocated perpetrator punishment. Nanak's God adored his saints, whereas Gobind's God annihilated his foes. (Kaur Ahuja. 1996) It would be a stretch to claim that this shift in emphasis was solely theological. The effects were obvious within a few months after the renowned christening ritual, when a pacifist cult was turned into a belligerent crusader fraternity. The hills surrounding Anandpur began to reverberate with the sound of battle drums and military orders.(Cunningham. 2002) Gobind commanded that mock battles between Sikh parties be held the day after the Hindu festival of Holi in the spring. [42]

The Sikh community's appearance changed dramatically as well. The leadership had been in the hands of the non-militant urban Khatris from whom the masands had been drawn up until that point. They were willing to pay lip service to Nanak's goal of a casteless society, but they were not willing to foul their lips by sipping Amrit from the same bowl, as Gobind had requested. Few of them were willing to convert to the new faith. (Kaur Ahuja. 1996) They were known as Sahajdharis (those-who-take-the-time-to-adopt) and were kept distinct from the kesadhari (hirsute) Khalsa. The majority of the converts were Jat peasants from Punjab's central areas, who were nominally lower castes. They ascended to the throne of the Khatris. The advent of militant Sikhism coincided with Jat ascension to power in Punjab.(Cunningham. 2002)

Guru Gobind Singh also made a great contribution by declaring the Sikh scripture Granth Sahib[43] to be the eternal Guru of Sikhism. As a result, there were no more Gurus in human form following his death.(Kaur Ahuja. 1996)After his youngest kids, aged 5 and 8, refused to convert to Islam, they were tortured and then executed by burying them alive in a wall, and Mata Gujri collapsed and died shortly after hearing their deaths. His two eldest sons, ages 13 and 17, were killed in the Mughal army's battle of Chamkaur.(Deora. 1989) When two Afghan assassins commissioned by Wazir Khan got entrance to the Guru's camp in the Deccan, he and his troops were stationed there. At Nanded, one of the assassins stabbed the Guru. The Guru assassinated the assassin, while Sikh guards executed his accomplice. Guru Gobind Singh, who was forty-two years old at the time, died of wounds a few days later on October 7, 1708.(Macauliffe. 1909)

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surnames is that while all Sikhs are Singhs, not all Singhs are Sikhs. When a Sikh lady is baptized, she is given the surname Kaur. For Rajput ladies, Kaur was a common surname that meant both princess and lioness.

[40] She was the third wife of the Guru. Despite the fact that she had no children of her own, Gobind exalted her by naming her the Khalsa's mother. According to Sikh legend, the Guru put her under his protection but never married Sahib Devan. Her union is referred to as kunwara Dola (virgin marriage).

[41] Enunciation as Waheguru ji ka Khalsa, Waheguru ji ki Fateh was the new form of salutation that replaced all previous ones in Sikh society at the time.

[42]Hola Mohalla is the day after Holi. At Anandpur, the Nihang lore congregate in their thousands to take part in mock battles.

[43] Shortly before his death, Guru Gobind Singh decreed that the Guru Granth Sahib (the Sikh Holy Scripture) would be the ultimate spiritual authority for Sikhs, while the Khalsa Panth - the Sikh Nation – would have temporal authority. Guru Arjan, the Fifth Guru, wrote and edited the first Sikh Holy Scripture in AD 1604, however some of the older gurus are known to have chronicled their revelations. This is one of the few scriptures in the world that was compiled during the lifetime of the faith's founders. The Guru Granth Sahib is unique among sacred books in that it is written in Gurmukhi script but includes Punjabi, Hindustani, Sanskrit, Bhojpuri, Arabic, and Persian. The Guru Granth Sahib is regarded by Sikhs as the last and only living guru.

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The Mughal empire had been severely damaged by the relentless onslaught of Marathas and Sikhs by the time Aurangzeb died. The Mughals were ruthlessly defeated in Banda Bahadur's first clash with them in Amritsar in 1709. He was able to establish a Sikh dominion between Karnal and Ludhiana by the end of 1710. However, in the absence of a central authority and guru, Sikhs were embroiled in conspiracies, and Banda Bahadur was arrested and tortured to death by the Mughals in 1716.(Kaur Ahuja. 1996)

The Sikhs had a particularly tough time between 1712 and 1726, when the Mughals' atrocities against them were at their peak. The Sikhs fought and resisted the Mughals. The Mughal empire was eroding day by day, and foreign invaders such as Iran's Nadir Shah and Kabul's Ahmed Shah Abdali began attacking from the west. (Kaur Ahuja. 1996) They will assassinate males and kidnap young women, as well as valuables. Sikhs used to block their way back, freeing and returning the women slaves to their homes.Sikhs formed themselves into twelve missals in 1772, each controlling their own sphere of influence.(Macauliffe. 1909) Their influence stretched from Saharanpur in Uttar Pradesh to the Pashtoon region of modern-day Pakistan.

On the other hand, the British arrived on India's west coast and began nibbling away the Mughal empire. Maharaja sher-e-punjab Ranjit Singh of Sukerchakia misl was able to bring all of these factions together and form the Khalsa Raj, which spanned from Jullundur in modern-day Punjab to the Pashtoon region of Afghanistan.(Cunningham. 2002) By then, the English had already arrived in Delhi. Ranjit Singh, Sher-e-Punjab, ruled until 1839.In Sikhism, Singh is adored and revered for making his kingdom and the Sikhs a powerful political force. (Macauliffe. 1909)The Sikh Empire began to disintegrate after he died because the empire failed to build a long-term structure for Sikh rule or a stable succession. (Cunningham. 2002)The British and the Sikh Empire fought two Anglo-Sikh wars, the second of which ended the Sikh Empire's dominion. Sikhism did not decline.

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